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WHAT RELATION, IF ANY, IS THERE BETWEEN RELIGIOUS TEACHINGS AND SOCIAL AND CIVIC CONDUCT?

Submitted by

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(B.S. in Ed., Salem Normal School, 1928)

In partial fulfillment of requirements for the degree of

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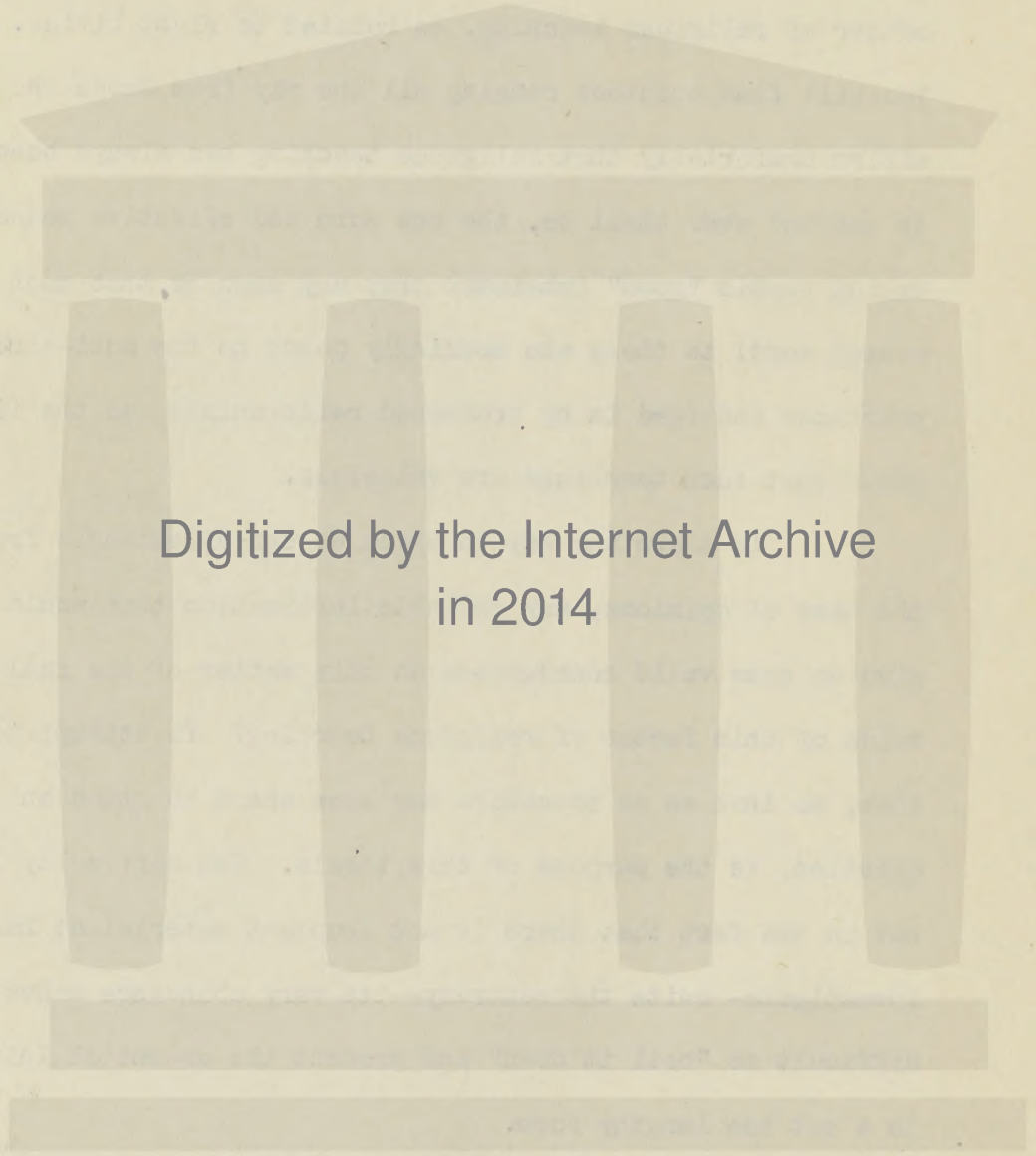
P R E F A C E

Probably there is no other one subject about which people speculate more and really think less, than this matter of religious teaching, as related to right living. You will find opinions ranging all the way from those who affirm comfortably that religious teaching has always been, is now and ever shall be, the one sure and effective means of making people "good" (whatever they may mean by that much abused word) to those who mockingly point to the anti-social practices indulged in by professed religionists, as the final proof that such teachings are valueless.

Is there any way in which we can disentangle from the mass of opinions, any reliable information that would give us some valid conclusions on this matter of the real value of this factor of religious teaching? To attempt to do this, so that we as educators may know where to stand on the question, is the purpose of this thesis. The difficulty lies not in the fact that there is not abundant material at hand to investigate--quite the contrary--its very abundance makes it difficult to "boil it down" and present the essential information in a not too lengthy form.

In order to avoid having it seem just another opinion I tried to include enough factual evidence to support my conclusions, but it was impossible to give asmuch as I could have wished. I have accordingly included a bibliography which deals more extensively with each problem brought up in each section so that further reading may be done.



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B O O K O N E

IS OUR INQUIRY SIGNIFICANT?

Chapter One

What Makes a Thing Significant?

One of the great defects of present day educational endeavor, according to Snedden, is the tendency of schools prematurely to attempt to achieve educational results that quite naturally would come through extra school agencies if the school had not made any effort. There seems to be an implication here that schoolmen are too prone to chase educational butterflies, without first giving sufficient thought to the value of the thing pursued. They should rather stop and ask themselves "Is that something that is significant for us as educators, and if significant must we take care of it or can it be handled just as effectively by some other agencies?"

In view of the fact that our present educational system is, according to many authorities, becoming positively tangled up with the many additions to its work, then it would seem that we as educators would do well before attacking a new problem, to ask ourselves the proposed question--"Is it significant?"

Let us put to this test a problem which more and more we are hearing discussed today, and see whether it holds anything that should challenge our thinking. It is the problem of whether or not there is any relation between religious teaching and social and civic conduct, and if so is this of any importance to us--should we do anything about it?

In a country established upon the principle of entire separation of church and state, it would seem at first thought that the public schools, founded primarily to insure good citizens for this state, could have nothing to do with religious teaching, which is generally accepted as being the special care of the church.*

Yet, does not this very fact that one of the great reasons for the existance of the public schools is the making of good citizens, make this problem a significant one for educators to face, for many people today are insisting that in order to realize this aim we must, in some way, "put God in the picture of American life."

Athearn, in his book, "Character Building in a Democracy" goes as far as to say "Democracy will not be safe for the world until democrats learn how to make secular and religious education efficient and universal."**

History furnishes us with too many examples of Godless countries ending in tragedy, to make us feel that men can learn to "live together well in large group relationships", without this element in their lives.

It would seem, then, measured by the yardstick of significance, that here is a problem with which, sooner or later, educators must come to grips, if they are to carry out the function of making those good citizens, which here

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* Encyclical on Education of Women issued by Pope Pius XI January 19, 1931

** Athearn. Character Building in a Democracy P. 21

in our democratic America, we say we must have in order to carry on.

Chapter Two

Where Shall We Find Evidence?

Quite naturally the next question to arise would be "Is there any foundation for this belief that religion plays a vital part in the life of our nation?" Where can we find any evidence to substantiate this feeling?

Even a hasty glance at the abundance of material available, dealing with this problem, leaves us with the impression that there must be something more to this question than we had, perhaps, thought.

Probably most interesting to us as teachers, is the attitude of psychologists on this question. While still a comparatively new study, psychology has demonstrated that it can do much to help us in meeting our teaching problems and so it is only natural that we should turn to it in this instance to see whether it can shed any light on this particular problem.

Another source of information would seem, perhaps, to those who are pragmatically inclined, to be even more indicative of the importance of this problem. If we were to make a study of the agencies giving religious teaching, see what they are offering, measure their civic and social values, we might arrive at some conclusions which would indicate their possibilities as factors in developing a better attitude.

Even more of a test would be an examination of any surveys that had been made to try and ascertain whether or not these teachings had resulted in more valuable conduct. Fortunately some of these tests, though still in a very experimental stage, have been developed, and used, so that we have available some data on the actual results of such teachings.

Let us turn to these two sources then, and see what they hold for us.

Chapter Three

Understanding our Terms: Religious Teachings

Someone has aptly said that at best words are but clumsy carriers of thought, for they mean so many different things to different people. Even when we are dealing with concrete and common things, it is so easy to be misunderstood and misinterpreted. It would seem very essential, therefore, that before proceeding further in our investigation we try to make very clear just what we mean when we so glibly use the terms "religious teachings" and "social and civic conduct." Just what is this thing that we think will be beneficial and just what is the effect we think it should produce?

Religious teaching--so often said and so little understood. When we try to define it it probably is one of the most elusive words we know--Religion. Too often in the popular mind it is synonymous with "theology", entangled with doctrinal meanings and conceptions. Yet it is almost the entire opposite of that.

In January, 1916, the National Education Association published a monograph, dealing with "The Essential Place of Religion in Education" in which they recognize this difficulty.* "Much of the confusion arises from what James calls a kind of 'mental blindness'. It is

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* Section One. Monograph published by N.E.A., January, 1916, "The Essential Place of Religion in Education"

hard to express in words what we mean. Religion is not something that can be made the object of study as can spelling, for instance. Religious education is not instruction in the Bible, valuable as that is. It is not a body of doctrine, it is not a philosophy or even theology. If it is not a body of objects and practices, if it is not a body of doctrines and dogmas, what is it? Religion may be clumsily defined as the 'life of God in the soul of man.'"

We find that this view is echoed by many educators writing on this subject. Betts feels that "it takes the child, endowed as he is with capacities for both evil and good and seeks to stimulate the good and suppress the bad."* "It is the systematic examination and reconstruction of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existance of God, the great Valuer of persons", says G. A. Coe in discussing the question "What is Christian Education".** In another place he asserts that "education refers to the goal of life--whatever that goal may be--the true end of teaching is one with the true end of life--according to our conception of the meaning of life will be our conception of the meaning of education--if we feel that complete life must include not only man's

*G. H. Betts, The New Program of Religious Education, P. 40
** What is Christian Education, G. A. Coe. P. 296

relation to his fellowmen but also fellowship with God, then we must provide for the development of this as we would for the social nature to develop--this is the task of religious education."*

Nicholas Murray Butler gives a little different angle to the situation when he expresses it as a phase of education whereby the religious heritage is passed on to a person and without which he can not be said to be completely educated.**

These and many other examples all tend to the same conclusion and seem to be aptly summed up in the words of a well known English bishop who said that "while theology is a science and can be argued, religion is a life and can only be lived."

It is this idea that differentiates religious teaching from "moral" or "ethical" instruction--as if it were the dynamic which gives power and appeal to the teachings of moral and ethical value.

Mathew Arnold has said that religion is "morality lit up with emotion." Expanding that thought we might say that any teachings which seek to motivate what are generally recognized as moral values, by furnishing an emotional drive that will be strong enough to translate the moral

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* G. A. Coe, "Education in Religion and Morals, P. 1
** N. M. Butler, "The Meaning of Education P. 177-200

knowledge into action, may be said to be religious teaching.

The idea of emotion here seems to be that of "feeling"--that is a dynamic that has passed beyond the bounds of reason or thinking and whose motive power comes from a faith in and desire to work in harmony with a Something Beyond One's Self(whether we call that Power, God, Father, Supreme Being, or even Universal Force, does not alter the essential nature of the feeling) which impells us to bring our conduct in line with the moral values that our group recognizes as vital to its welfare.

Chapter Four

Understanding Our Terms: Social and Civic Conduct

Probably just as difficult to define in a specific way, is the other factor in our problem--if asked to give specific qualities, few people would agree on just what constituted good social and civic conduct. Opinions would run the whole gamut from those who hold absolute and unswerving obedience to law as the final criterion of good conduct, to those who feel that he who acts in accordance with what seems to him, after intelligent consideration, to be for the best good of his fellowmen, should receive the higher commendation.

There is undoubtedly one definition of this elusive factor to which everyone would subscribe: good social and civic conduct is that action which would enable people to live together in harmony, carrying on that purposeful, colorful and intelligent activity by which everyone, thinking of the welfare of the group, would find their greatest happiness and possibilities for greatest individual development through doing such things as would make for the happiness of the group.

But, like all such definitions this one is of very little real value for, dealing in glittering generalities as it does, it does not help us to know what we can specifically do to achieve these much to be desired results.

Is not that our keynote in attempting to arrive at a definition of what constitutes good social and civic conduct--what specific things does it involve? With this idea in mind let us examine a few of the many attempts to define this characteristic and measuring them against the criterion of specificness see if we can not secure a workable definition, which will give us in definite terms a picture of just what this thing is.

Some people feel that one of the best ways to arrive at an obscure and hard-to-define meaning is by the process of elimination--tell what it is not and you will find what it is. While this method does not always work, but frequently ends in a vagueness as disappointing as the first stage of questioning, yet it is helpful in a measure. One such definition of good civic conduct is built up in just this way.

One author questions the much lauded civic virtue of patriotism--which many people have felt was one very important phase of good conduct, civically speaking. His feeling is that patriotism does not necessarily connote good conduct--that a person may have a great love for his country (which is the usual definition of patriotism) and yet engage in many practices which are distinctly not for the good of the country. His implication is that love itself is not enough. Just as a Mother, though she may love her child above all else, might through ignorance, give it a medicine that was harmful, so patriotism, unless it is an

intelligent love may do much damage instead of being a helpful factor in group life.*

That patriotism as it is taught today in all too many instances is producing this damaging effect is obvious. In a world which has become so interdependent that the welfare of one section depends on the welfare of another, it seems the height of stupidity to perpetrate the idea that love of your own country means hate of every other country, yet that is exactly what much of the teaching does. It says in effect "you must realize your country is the best, the most wonderful in all the world; no other country is to be compared with her. She must have the best of everything, even if it must be taken away from others to give it to her."

The fact that this old way of teaching is being questioned is a hopeful sign for it will lead inevitibly to a saner, more worthwhile procedure. Until this new way has become more universal, however, we can not say that this quality which we call patriotism leads to better social conduct. If we could change our definition and insist that patriotism means an intelligent love of country, then the entire picture is altered--we would have then a factor which should be a decided aid in promoting good social conduct.

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* I. W. Howerth, Teaching of Patriotism Educational Review, May, 1924

George A. Coe, in an article in the Teachers College Record brings out the fact that we must not in our enthusiasm for "intelligent" patriotism, go to the opposite extreme and assume that knowledge alone will insure good conduct--we need both the intelligent thinking and the quick conscience that will impell us to do what we know is for the greatest good of everyone concerned. He goes so far as to say that "the health of popular government depends upon the conscience as well as the intelligence of citizens, and that state schools exist for the purpose of maintaining the ethical as well as the intellectual conditions of good citizenship, is a major premise in practically all American thinking upon education."*

Enlightened patriotism and an alert public conscience while undoubtedly two very important elements in this thing we are trying to define, still do not bring us to grips with this problem. We need to know much more specifically what is expected of the individual.

Snedden, in his book, "Civic Education" accomplishes this in a measure. In an attempt to define what civic education is he gives us a clue as to what constitutes good social and civic conduct--for, as he brings out, the goal of

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* G. A. Coe, Teachers College Record, Volume XXIII, September, 1922, No. 4.

* G. A. Coe, Teachers College Record, Volume XXIII, September, 1922, No. 4.

civic education is to produce just this quality.

He feels that this problem has to do largely with "political and other large group memberships, including compliance with laws of state, municipality, etc. These may be classified as follows:

a. The promotion of the appreciations, ideals, attitudes and minor amounts of understanding necessary to procure conformity to legal and other directions and restraints, such conformity being always measured in terms of specific forms of social activity, such as honesty in property relationships, obedience to traffic laws, etc.

b. Promotion of the kinds and degrees of devotion to country, city, town, and other political groupings as collective social entities with a view to insuring the welfare of the commonwealth and the community. One species of these types of devotion can well be called patriotism, but there are others which can easily be distinguished.

c. Training in dispositions and abilities to participate actively in parties, volunteer service, and other activities of a positive nature designed to promote the public welfare.

d. Training in dispositions to advance the state directly by good service in family, vocational, religious, and other non-political social groupings."*

David Snedden, Civic Education, P. 32

These seem to indicate specific ways in which we can accomplish what we have previously said was the basic criterion for measuring good social and civic conduct: the knowledge of what is best to do and the will to do it.

Cubberly also stresses forcibly the need of knowing just what particular things we can give to our children as guides which will aid them to acquire this knowledge of what is "good conduct." "The training of the youth of the nation to have the attitudes and responses that we want them to have, must be very largely by training them in a large number of specific little things which lead in the direction in which we want them to go and think. If we want to train our young people to express in their lives a high type of national character, if we want to teach the hopes and ideals and aspirations and attitudes that we would like our nation to give expression to, we must do it by careful teaching of those things to the children in the schools and by means of the teaching of a large number of small and yet very <u>specific</u> things.

He suggests the following specific ways in which we might gain this result: 1. Americanize our diverse peoples, who are among us but not of us. 2. We have emphasized political individualism too much by teaching young people about their rights and liberties. We need to change the point of emphasis and teach young people instead about

their duties and obligations. 3. rational self control--which is the mark of a good and intelligent citizen, should be taught. 4. loyalty--a critical loyalty, that sees the wrong and loves the thing while hating the wrong. Stand for the ideals behind the institution, not the institution.*

Ilin, in his "New Russian Primer", a book designed to give school children in Russia a simple explanation of the objectives of the five-year plan, and how they can help bring it to pass, gives this same idea in an even greater degree. He describes to the children certain definite tasks which they can do which constitute good social conduct; such things as planting ten trees every five years, keeping the parks and playgrounds free from rubbish, planting gardens--all of which suggest the idea of working for the good of the group.

This same idea has been carried out in a series of charts and scales for measuring habits of good citizenship which were developed for use in the Horace Mann School and have since been used with much success in other schools. These scales are based on the same principle as the Ayres Spelling list--they show the weak points, and so they can concentrate on correcting their particular weakness. They

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* E. P. Cubberly, "Some Larger Aspects of the Problem of Citizenship Training. Teacher's College Record, Vol. 23 P. 101-108, March 1922

work on the theory that if children only knew just what specific qualities they were lacking, they could more easily remedy the shortage. One chart includes one hundred and eighty seven items and attempts "an analysis of conduct in terms of the concrete and specific habits and attitudes which should characterize a child who is taking part as a good citizen in his elementary school democracy." Such traits as cooperation, initiative, straight forwardness, orderliness, etc., are included. *

The implications of these tests are that they present in miniature those desirable qualities which we have suggested above and so give the child a right start in developing them in preparation for taking his part as an adult member of his group.

It was interesting to note that these charts were used as a basis for Civics courses in the Junior High School the question being raised as to why these particular traits should be included as part of the equipment of a good citizen.

While these various illustrations help to give us a more concrete picture of this thing we call good conduct, there is one very vital element, it seems, which while it is implied, is not stressed as much as it well might be. One

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*Chassell, Clara F., Upton, Siegfried Maia, and Chassell, L.M. Short Scales for Measuring Habits of Good Citizenship. Teacher's College Record, Vol. 23: P. 52-79 January 1922

great essential in good social and civic conduct, as Gambrill has expressed it is "a scientific attitude in the field of social and political problems as well as in the realm of nature." He feels that we should seek to substitute for pride of opinion, pride in keeping the mind open, willingness to investigate, to collect evidence, to weigh and to judge. "It should seek to arouse and stimulate curiosity and a questioning interest, instead of instilling conventional doctrine and discouraging inquiry. It should seek to guard against the impulses of instinct and emotion, and encourage rational thought and behavior." *

In other words we should recognize the fact that there is always room for improvement and unless we have a sense of discontent with things as they are, we will never advance beyond the point where we nowware. Changing conditions bring new needs and unless we discard our ever-present tendency to cling to ideas and institutions which have lost their usefulness, we can not be said to be displaying the more elemental characteristics of good civic and social conduct.

The amount of illustrations explaining just what this hard to define factor is are almost as limitless as the proverbial sands of the sea, but out of all the rather

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*J. M. Gambrill, "Nationalism and Civic Education. Teachers College Record, Vol. 23; P. 109-120. March 1922.

puzzling, sometimes vague, sometimes specific, qualities which it is believed go to make up this thing, there emerges two underlying ideas which seem to be characteristic of all of them: 1. it is that course of action which enables people to live together harmoniously in a constantly enlarging group relationship. 2. it is a type of conduct which will adapt itself to the constantly changing conditions of the world to the end that a more perfect way of living may be achieved than is now possible.

Now that we have arrived at a more, if not an entirely, satisfactory "common ground" and understand our terms more clearly, we can, in the light of these meanings, restate our problem and make an attempt to solve it. "Is there anything in this sense of "co-working with God", which is the essense of this religious teaching, which would so motivate a person's conduct that it will compell him to make better social and civic reactions than he is now making." In other words, "Is religious teaching the most powerful dynamic to right living together" that we can find?

B O O K T W O

THE PSYCHOLOGICAL VIEWPOINT

Chapter Five

What Psychologists Say.

Man is incurably religious ! How often we hear this statement. Has it any psychological foundation or is it another popular fancy that has no bearing in fact? Is religion an instinctive thing, inherent and still vital to man' nature, or is it something acquired during the civilizing process which is not now essential for his welfare?

Many psychologists now hold the theory that there are only two or three instincts in human beings, and all other acts, though they seem to be performed with no thought, so that we loosely say we do them instinctively, are really an outgrowth of these primary instincts, caused by what is known as the "conditioned reflex."

The process of conditioning, according to Freeman, is looked upon by some psychologists and educators as the sole and sufficient means by which the conduct of a child may be modified and directed.*

Briefly it means that since a child will strive to do that which gives him pleasure and reject that which brings discomfort, if we can link up new courses of actions with which he is likely to come into contact often,

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* Religion and Conduct, A Report of a Conference held at Northwestern University, November 15 and 16, 1929, P. 28

with either of these feelings, we can either inhibit or promote them as we will.

So, from the standpoint of its effect on conduct, it matters little whether a thing be innate or not--there are obviously many powerful motives to action that have been acquired and are as strong as the instinctive drives to action.

The real basis for this assertion that man is incurably religious would seem to lie in the fact that there is something in the conceptions found in religion that tend to adjust man better to the world in which he finds himself.

These instinctive reactions and conditioned reflexes do not account for all the responses a child makes--these two purely mechanical things are sufficient for the lower animals, but they do not provide satisfactory explanations of the many and varied reactions made by people to their environment. Human behavior and the structure of the nervous system, both testify to the important role of ideas in guiding human conduct. It is this factor that lifts the desired satisfactions out of the merely physical. Though a person tends to make those responses which will afford physical satisfaction, yet there is also a satisfaction that is apparently more desirable, since they will choose physical dissatisfaction in order to attain it.

If this be true, that religion is one of the

ideas that man has evolved as an aid to adjusting himself to his environment, then we should be able to count upon it to furnish sufficient motivation for the type of conduct we wish to produce--for social and civic conduct, as we have implied, means more harmonious adjustment of everyone to the world in which they live.

Have psychologists any evidence that religion could do such a thing? If Dr. Freeman be right (and he has amply substantiated his belief) that "ideas are the crucial factor in human motivation"* then it would logically follow that our conduct will in the end be determined by our conception of the universe in which we find ourselves.

Dr. Tittle, speaking at the Conference on "Religion and Conduct" held at Northwestern University, in November, 1929, seizes upon this point made by Dr. Freemen, to show how this very fact is the cause of the influence that religion has had--if it were not for the conception and ideas given to us by religion it would be difficult to imagine more than a few courageous Joseph Conrads and Bertrand Russels, who, in the face of dispair, would hold fast to what they felt was best. ** As Doctor Tittle so vividly expresses it, "You begin with the assumption that 'all

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*Freeman, Religion and Conduct, P. 33
** ** Tittle, " " " P. 40

the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius are destined to extinction in the vast death of the solar system'; you end with the assumption that on a 'microscopic dot' of the solar system 'tiny lumps of impure carbon and water of complicated structure, with somewhat unusual physical and chemical properties, crawl about for a few years until they are dissolved again in the elements of which they are compounded.' And then what? On the assumption that man is a spiritual being there is nothing in the way of fine conduct which you may not reasonably expect of him. But what may you reasonably expect of him on the assumption that he is nothing more than a 'tiny lump of impure carbon and water'?" "Persuade us that we are something," he goes on to say, "and we will undertake to do something worthwhile in the world." He questions if anything less radical and creative than religious faith will prove adequate to effect those changes in conduct which simply must be brought about if ever we are to have a better world.*

Cannot these same results be attained through moral or ethical teachings, many ask? There is little evidence to show that for the great mass of the people

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* Religion and Conduct, P. 40

this would work. We have said that Matthew Arnold defined religion as "morality lit up by emotion"--this may be the reason that it succeeds where other things fail, since, as Dr. Freeman points out, ideas coupled with emotions form two of the most powerful driving forces we know of.

Coe feels as does Freeman, that religion, rightly conceived, acts as a tremendous dynamic to make men act more socially minded. One reason, Freeman feels, that so much anti-social conduct is present today, though religion is active is that the old theological and doctrinal interpretations have been retained when they were no longer of any value and hence have hindered rather than helped in changing conduct. People have been so busy with their petty theological arguements that they have lost sight of the compelling power of the great religious ideal of a "spiritual man with a spiritual destiny."

Ellwood affirms that from the standpoint of a social psychologist, "one of the greatest social needs of the present is a religion adapted to the requirements of our modern life and in harmony with modern science."* He mentions a conversation with G. Lawes Dickerson, in which the latter echoed his feeling that the world needs more religion--of the right sort. "Of religion of a certain sort there is plenty but not enough of the right sort", is his conviction. His implication was that, just as Freeman pointed out, people need to pay more attention to religion

*C. A. Ellwood, Introduction to Social Psychology, P. 273

and less to theological abstractions.

Two emenent British sociologists, Ellwood tells us, have voiced the same feeling as he expressed, in saying "We are compelled to the admission (one hard for the student, the man of pure or applied science) that the essential problem of life is not material but psychial. In short life needs to be enpsychic, or in other words, religious."-*

Probably one of the most interesting periods to psychologists interested in the problem of "adjustment" is the time of adolescence, for it is then that the child has to make his great adjustments--the time when he will be formulating his own ideas and interpretations of his experiences, which will inevitably influence his responses to a great degree. Have psychologists been able to find out whether or not religion played any part in this period in helping children make the many and difficult adjustments necessary?

Fowler D. Brooks of John Hopkins University, discussing the psychology of adolescence, brings out the fact that up to this period (i.e. adolescence) the child is more apt to accept unquestionably whatever religious beliefs are told him, but at this time, in common with all the other things he has been taught, his religious beliefs undergo

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C. A. Ellwood "The Reconstruction of Religion" Pa. VII

careful scrutiny. He tends to test things by his experiences; they are real to him and he feels confident of them; therefore if any of his teachings have been formal and doctrinal and do not square up with his experiences there is bound to be a conflict between them. He cannot discard his experiences for he knows them to be sure and so he finds himself in a most perplexing situation. It is unfortunate that religion has too often lost its appeal and value to a child at this time because it was presented in a "theological" rather than a truly religious way. *

It is at this period that the elements of worship seem to make their strongest appeal and, if wisely guided, have great influence in shaping the child's conduct. The emotional life developes so strongly at this period that it seems to find in religion a great appeal; religion at this time seems to acquire a more personal tinge.

The effect of religion on the adolescent boy or girl is well summed up by Brooks' comment: "Under favorable conditions, religion occupies a very important place in the life of the maturing boy or girl. It satisfies his groping for a fundamental, synthesized understanding of the whole realm of experience. It gives him a sense of values, a sense of personal relationships and obligations. It facilitates the formation of high ideals of unselfish service. It

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* F. D. Brooks, The Psychology of Adolescence Chapter XI

gives him help in attaining that self-control and self-discipline which characterize strong personality. It reenforces his moral character. It aids him in resolving many conflicts of impulses and desires, and thus assists him in attaining sound mental health. Praise, prayer, and other elements of worship may enrich and deepen his life, and add much to its wholesomeness and happiness. Religion in reality involves personal devotion to a Supreme Being, and can provide a unifying force for all that is highest and best in the youth's nature."*

It is not alone in adolescence that religion, according to psychologists, can play an important part, but it is also a vital factor in adulthood.

Probably one reason why this need is so felt today is because of the fact that we have advanced at such a tremendously rapid rate scientifically, that we are rather bewildered by the mass of inventions that surround us--it has put our world out of joint as it were and we have not yet been able to adjust our thinking to the new situation. During the latter part of the nineteenth century science took such tremendous strides, that people in their admiration almost worshiped it--it sat in the saddle, so to speak and everything else had to give way to it.

F. D. Brooks, The Psychology of Adolescence P. 341-342

Today many educators are questioning the wisdom of this and suggesting that it would be well if science would call a halt so that the rest of our living might "catch up" as it were, with its enormous advance. One very bad result of this lack of adjustment is that it does not make for harmonious living-- we seem to be so constituted that in order to function smoothly we need a sense of unity and completeness in our life, or we feel at a loss. This need has been well expressed by Frederick Harrison when he wrote "We have a rich harvest of science, a profusion of material facilities, a vast collection of the ideas and products of past ages . . . we need only harmony and union; we need only to group into a whole these powers and gifts; the task before us is to discover some complete and balanced system of life; some common basis of belief; some object for the imperishable religious instincts and aspirations of mankind; some faith to bind the existance of man to the vast universe around him; some common social bond for thought action and feeling."*

It is just such a unifying force which religion contributes, as Brooks has suggested, and because of this unique power it is a factor whose importance at this particular time is almost incalculable.

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*Frederic Harrison, The Meaning of History, P. 75

Psychology then, seems to offer abundant evidence that in religious teaching, we have a tremendous motivating power, which, rightly directed, can do much to insure that social and civic conduct which we need so badly.

The fact that it has failed so often due to lack of appreciation of its real significance and lack of understanding of how to make use of it, does not minimize the tremendous help which, rightly utilized, it may be to us.

B O O K T H R E E

SURVEYS OF AGENCIES GIVING RELIGIOUS TEACHING.

Chapter Six

Purpose of the Survey

That in religious teaching as defined by the psychologists there is tremendous motivating power for controlling conduct, is evident, yet, though this be true, our problem is not entirely solved. Unless this type of religious teaching can be translated into an actuality by being embodied in a curriculum, we have gone only part way along the road. To have a theory, however sound, that a certain conception will bring desired results, is not enough, for unless we know what means to use to get this idea across, it can not function.

Are there such means as will serve to reveal the concept that "man is a spiritual being with a spiritual destiny"? It would seem then, as if our next step would be to examine the teachings of the agencies who are professedly giving religious teaching and see if in the programs they offer there is anything that would give this concept, or any other concept that has proved compelling in regulating conduct.

Chapter Seven

The Church

We look first to the church as the place for children to receive religious teachings, and it is entirely natural that we should do so, for for centuries the church has occupied this role. That it has been aware of the need of this teaching, if it would carry on its work is evident. An interesting illustration of this is seen in the tablet to be seen on the gateposts of one of the Harvard University buildings, which states that the University was founded in order to insure to the churches an educated ministry, without which they could not hope to endure.

It seems a curious paradox that, realizing how great the need of teaching is, the church has been so slow to sponsor forcefully an effective teaching program for all its followers. She has in most cases, insisted on a well trained ministry, and her requirements for that phase of her work have been rigid, but she has allowed one of the most vital phases of her task to be carried on by lay people, often with no training whatsoever, and whose only qualification for this supreme task was a desire to pass on to the children a love for the church--an essential qualification to be sure, but certainly pitifully inadequate.

However, of late years, the church seems to be

waking to the need of a great and fundamental change in her former attitude; religious education is becoming the dominent thing in her thoughts and she is planning a program that is becoming more worthwhile and effective.

Let us examine recent activities in this field and see if we can find there any indication that the teaching that is being carried on under her direction contains those elements which will lead to better conduct.

This is not as simple a matter as first thought might indicate, for in the past generation, as has been pointed out, the church has increased greatly her activities. Where formerly the work was limited to an hour of instruction on Sunday, when the so-called "Sunday School" or "Bible School" met, it now includes not only the "Sunday Church School" but weekday schools of religion; daily vacation schools; summer camps and conferences; all working toward the goal of developing, through religious teaching, better attitudes.

In the majority of the churches, however, we would find that the only organized work was carried on through the Sunday Church School, and so an analysis of the material taken up here would give us a fairly reliable indication of the scope of the religious teaching received.

We, as teachers, are inclined to be a little sceptical about curricula and courses of study; too often have we seen what looked to be a fascinating and worthwhile bit of material in the form of a curriculum, which, when carried into the schoolroom did not function any more adequately than the one upon which it was supposed to be an improvement. So we would not feel that an examination of curricula would be in any sense a final basis on which to pass judgment of the value of the subsequent teaching, but nevertheless it would indicate whether there was any real religious teaching possible, if only in a negative way--that is if there was nothing in the curriculum except formal, dogmatic, catechismic, material, we would not expect it to have much effect on the child, in the way of improved responses.

For this examination I have selected the curricula used by the Jewish, Catholic, Episcopalian, Methodist and Unitarian churches, as they represent five distinct types of religious thinking, with some one of which the great majority of our people are in sympathy.

This does not mean, of course, that the majority of our people are actively interested in one of the types--on the contrary it is a sad commentary on the effectiveness of these teachings that seven out of ten young people, under twenty-five years of age are not touched in any way by the

teachings of any church.*

As a result of their study of child needs, the Jewish Chautauqua Society has outlined the following curriculum for the religious education of Jewish children.**

Curriculum of Religious Education for Jewish Children: Primary through Senior Age

Primary: Stories of Creation and Early history--through Abraham

Stories of Jacob and Joseph, Moses; Esther prayers, psalms and commandments taught

Intermediate: Lessons in Biblical History--from Moses through entrance to Promised Land

From Deborah through Solomon

Junior: The Hebrew Prophets

Senior: The Jewish Religion

Jewish Ethics (home duties, school, communal duties, religious duties)

Curricula for Roman Catholic Church Schools

The educational program of the Roman Catholic Church includes two series of readers, and a series of catechisms, adapted for Primary through Senior age groups. The one called "Catholic Education Series" is used primarily in the Sunday Church school, and the "Standard Catholic Readers by Grades" in the daily parochial school.

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*W. S. Athearn, Character Building in a Democracy, P. 26
** Henry Berkowitz, The New Education in Religion

Catholic Education Series

First Book: New Testament stories, designed to show the dependence of the child on God's loving care

Second Book: Aims to show through examples from Bible and church history that there is an all-prevading law of God, which we should obey.

Third Book: Devoted wholly to the work of Redemption as foreshadowed in the Old Testament and embodied in the New. Aims to show child that salvation may be found through obedience to God and legitimately constituted authority. A third reader of hero stories is used with it.

Fourth Book: Deals with the Mass and its surroundings for "it is here that the child will find the great central source of grace which will enable him to live worthily in the kingdom of God on earth. In the fourth reader which accompanies it the child will learn some of the great work which the church has accomplished among men."

"The Standard Catholic Reader by Grades" is an "eight book series" of readers for the first to the eighth grades. Stories such as you would find in many school readers are included, and there are many stories about saints and martyrs of the Christian Church and illustrations of great paintings of Biblical scenes.

The Department of Religious Education of the National Council of the Protestant Episcopal Church has worked out a program of religious education for their

church schools, called the "Christian Nurture Series."

Christian Nurture Series

	Age
Kindergarten:	
a. The Fatherhood of God	4
b. Our Father's Gifts	5
First Primary:	
1. Trust in God (creed and Lord's Prayer)	6
2. Obedience to God (commandments)	7
Second Primary:	
3. God with Man--Sacraments	8
4. God's Great Family--The Church's Mission	9
Grammar:	
5. The Christian Seasons	10
6. Church Worship and Membership	11
Junior High:	
7. The Life of Our Lord	12
8. The Long Life of the Church	13
9. Our Church and Her Mission	14

Senior High:

(Any of the following texts regardless of order are suitable for the high school age)

Winning the World for Christ
Our Bible
The Bible in Outline
The Work of the Holy Spirit in the Church
The Creed and Christian Conviction
The Church and the Community
Jesus: Then and Now (in preparation)

The Methodist Church, through its Department

of Religious Education works in close cooperation with the International Council of Religious Education, an organization which serves as a cooperating force for most of the Protestant denominations, aiming to provide through joint effort, a more effective program of religious education for all churches. The work of this organization will be discussed in detail later. The following series, therefore, is not limited to the denominational use of the Methodist church schools.

GRADED INTERNATIONAL SERIES

Beginners (4 and 5 years of age)
The Little Child and the Heavenly Father

Primary:
Age: 6: God's Friendly World
7: Working with the Heavenly Father
8: Learning to Live as God's Children

Junior:
9: At Work in God's World
10: Hero Stories and Being Heroic
11: Jesus and His Helpers

Intermediate:
12: Religion in Everyday Life (What is good Sportsmanship,)
13: The Making of a Better World
14: The Life and Teachings of Jesus

Senior: (15 to 18 years; any order)
Christian Leaders--Practicing Christian Democracy
Youth and Christian Living
Problems and Principles of Social Living

The Unitarian denomination, through its denominational press, The Beacon Press, has issued a most interesting course of study, known as the "Beacon Course in Religious Education."

The Beacon Course in Religious Education

Beginners:
Age 4: The Little Child in Sunday School
5: A Friendly World

Primary:
6: First Book of Religion
7: Living Together
8: Children of the Father

Junior:

9: God's Wonder World
10: The Bible and Bible Country
11: Heroic Lives

Intermediate:

12: From Desert to Temple
13: The Story of Jesus
14: Peter, Paul, and Their Friends

Senior:

15: Our Part in the World
16: Talks to Young People on Ethics

Advanced: (eighteen years and older)
The Unwrought Iron: An Introduction to Religion
The Story of the New Testament
A Study of the Christian Sects
The Origin and Character of the Bible
Evolution and Religion

It is, of course, impossible to come to any conclusion as to the value of a curriculum from merely

reading the names of the various courses of study which it i includes, but in many of the foregoing cases the titles are sufficiently discriptive of the material they take up to be a fairly good index of what the courses are like. However, further investigation is necessary to find out more accurately just what values they contain.

Upon further examining this material we find that they all start with the same theme--"the world is an expression of God's love." The child is to think of him as a loving Father. From this point they vary, although they have many elements in common, some curricula seem to stress one factor more than another. The dominent note of the Jewish curriculum seems to be a thorough knowledge of the Bible; the Catholic and Episcopal ones, an explanation and interpretation of the church history, the meaning of the service and the church calandar; the International Graded and Beacon Curricula sound constantly the note of working with God to make a better world, dwelling more on modern social problems than on history.

The Bible is unquestionably the world's supreme textbook for religious thinking and living, and more than any other one book, contains inspirational material which will motivate the knowledge it conveys; the long history of the church contains priceless lessons of heroism and devotion

to the ideals which would make a child appreciate more the value of the church of today; the challenge of working with God in solving the problems of today so that we may have a better world, has an appeal whose strength we can not overestimate; these three outstanding emphases in the above curricula would, therefore, lead to the conclusion that as far as subject matter went, the church as a whole has struck the right things.

It is questionable, however, whether these three are not essential <u>together</u>, that separately and alone, none of them could be sufficiently compelling to result in the type of conduct we wish. Would it not be ideal if these could be so combined in each curriculum that the joint power of them all could be fully realized. However, even as they stand they are factors strong enough to make us feel encouraged.

But, even if we find that the church has apparently found out the secret of what things to incorporate into its teacings in order to make them bear fruit in right living, yet even then we can not be sure that she is using this knowledge aright. How, then, is she using this material?

As has been pointed out, the Sunday church school is the chief agent for carrying out these teachings. In too many of our churches the values found in the curricula above are lost because there is no adequate means of getting them across to the children. It is difficult to adapt some of the older church buildings, designed chiefly for the church service, so that it can accommodate a well organized

school; there is little money for equipment and supplies; there is a lack of trained teachers who understand the child and know how to present the material to him; there is so little time--one short hour on Sunday is the average period; and above all there is so little cooperation on the part of the home, so that the child is irregular in attendance and indifferent to preparation of the work. One writer has well faced the situation in saying:

"It takes not less than three recitation periods a week for a trained teacher, who can compel regular attendance and outside study, to teach history, literature, mathematics, or any of the secular subjects of like difficulty. The untrained Church School teacher has thirty minutes, once a week, with students irregular in attendance who have not studied the lesson, to teach religion--a subject vastly more difficult than any secular subject. It is a hopeless task !' No wonder that the graduates of our Sunday Schools, after fifteen years of attendance, know so little about the Bible. No wonder that, of every four children in the Sunday Schools of America at twelve years of age, three will have left both the Sunday School and the Church forever, by their eighteenth year." *

But, while this situation is, unfortunately, too

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*C. C. Keith, The Teaching Ministry of the Church, Page 12

true in many, probably the majority of the churches, yet in many others do we find a much more encouraging situation. If it be true as Holmes tells us that "it matters not so much where we stand as the direction in which we aremoving", then the outlook for religious teaching is not as black as it would seem, for more and more are churches being built with the idea of providing adequate facilities for the church school; more and more is trained leadership being secured, and parents are becoming aware of these improvements and are cooperating better.

In the January, 1931, number of the "International Journal of Religious Education" there is an interesting article dealing with just such a new type of church--the Riverside Church of New York City, which is designed so that the twenty-one story tower houses the church school. Every facility that one finds in a well equipped educational plant you will find here. Provision is made for classes from Kindergarten through adult age groups. Not only is their equipment a vast improvement, but more time is found for teaching work; for example, the Kindergarten meets from nine thirty until twelve thirty Sunday morning.*

But before the church began to have these improvements in the Sunday Church School many leaders realized the necessity of having more time for religious teaching

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*See Page 4

if they ever were to get anywhere with their program. As far back as 1867 the "vacation school" idea was started in Boston. It was designed first to take children in the crowded sections of the city off the streets and give them something to do during the public school summer vacation.

About fourteen years ago, in Urbana, Illinois, the American Institute of Religious Education was organized to spread further the work of schools of this type and to try to have more real teaching accomplished in them. Schools sponsored by this Institute spread rapidly throughout the state. They ran from two to six weeks and were carried on in the same way as public schools, with trained teachers, and differed only in the content of courses. They offered courses in Biblical History, geography, hymnology, etc. Children came to them in large numbers and, of course, learned more in the few weeks than they could learn in the average church school during the whole winter. It also had the good result of giving the child a more serious attitude toward his church school, and tended to raise the standard of teaching in it.

However, many parents object to their children giving up their summer vacations and so another type of school is now being formed, particularly in the middle western states--the weekday school of religion.

There are various ways in which this plan is carried out. One, known as the "Gary Plan", originated in Gary, Indiana. Because of a rather unusual situation in the public schools it was possible for the churches to have part of the school day of the child. The school schedule leaves the children with one or more free periods during the day when he does not have to be at school but can return to his home if he wishes. As different groups have their free periods at different hours, the churches have worked out a program so that children may come to classes during these periods each day. Thus one teacher, can take care of several different groups at different times and so they have a full time teacher, teaching just as the teacher does in the public schools. The children, of course, get much more out of it and the parents feel it is more worthwhile, so they cooperate better, insuring a more regular attendance.

Perhaps the best arrangement of this sort was to be found in the religious education program in Malden, Massachusetts, which was a community school of religion sponsored by a community committee made up of representatives from all the Protestant churches in Malden who were willing to cooperate to carry it on. The details of this plan will be discussed in a later chapter with reference to the relation of the public school to this new movement.

The Jewish church has for a long time made use of the week day school idea. They have developed a system of religious education which is just as well administered as is the public school system--with the exception that the attendance is not compulsory it is very similar. There are regular courses of study under trained teachers in well equipped class rooms, and the children come after school hours as well as on their Sabbeth.

It is not strange that the Jewish people should be the ones to take care most carefully of this part of their religious life, for the Jewish race has ever had a peculiar genius for religious teaching, jast as the Romans have given law and the Greeks philosophy, to the world, so has the Jewish race contributed the great religious and spiritual leaders to mankind. They have guarded jealously their religious heritage and passed it on to their children through the medium of religious teaching. In Temple Israel in Boston, one can find one of the finest pieces of religious educational work being carried on that can be found anywhere.

Another very valuable agency which the church is using for purposes of religious teaching in their Intermediate and Senior age groups, is the young people's "institute" or conference. Typical examples of this activity are found in the meetings at Starr Island, Isles of Shoals, where the Unitarian young people have their conference;

Lasell Seminary, Auburndale, Mass., where the New England Conference Epworth League is held; Northfield Mass., where the Christian Endeavor Society, gathers. It is infinitely more than the name implies--it is a time when they live, play, andstudy together and especially have an opportunity to gain new ideas and ideals and to express these ideals in some form of service.

The program usually consists of classes in the morning; (such subjects as Bible, Hymnology, Missions, Racial Prejudices, leadership training courses, preparing to teach in church school or to lead young people's groups, are offered); an organized program of recreation in the afternoon; a twilight discussion hour when the group divides into informal discussion groups to talk over personal problems; an evening meeting when various fields of "life service" are discussed by people who have entered that field--one night a doctor, another a minister, a newspaperman, a business man, etc., will tell the opportunities for service in the field he has chosen. The remainder of the evening is given over to entertainment planned by the young people--a play or pageant or party of some sort.

This program has been presented at some length, because it seemsto illustrate so well a very

important factor in religious teaching. The church has certainly found here a powerful form of teaching--it is probably no exaggeration to say that for many of the young people attending such conferences, more real appreciations and wholesome attitudes are acquired than in a whole year of ordinary church school work. The fact that for an entire week a group of young people live together with the dominent note of their meeting a desire to find out how they can fit better into life, makes at the very outset, an ideal situation. Anything learned is learned so intensely that it tends to have a compelling force that will carry it over into action. With a sympathetic and understanding faculty, the possibilities for guiding and stimulating young people in this very impressionable age are very great. The fact that definite avenues of service are opened to them to give them an outlet for the new ideals and loyalties they acquire makes these teachings bear fruit in better living. Here, probably more than in any other one place has the religious teaching followed out the teachings of psychology and done just those things which tend to bring about the desired results.

Closely allied to the institutes are the summer camps, maintained by various organizations

within the church, to which children may go for from one to six weeks during the summer. Inaddition to the regular activities found at a camp, similar programs as are found in institutes are carried on, for young people of high school age, while for younger children it is adapted accordingly. It is the attitude of "right living" that permeates such a place that is probably the most stimulating force in creating new ideals and responses.

While it is true, as Kieth points out, that three out of four children who are in the Sunday School leave it forever after the age of twelve, there is still a large number reached by the church even after they pass beyond the high school level. The young people's conferences are undoubtedly aiding this as they make their appeal to young people at just the age when the Sunday School often begins to lose its hold on them.

For these young people who are still interested in, and for all others still needing, religious teaching, the church in some places is able to offer teaching on the college level. A complete Sunday Church School will have classes for young people and even adults, but outside of that there are

still opportunities where the church can and does help. In this group would come the denominational college, which in addition to giving liberal studies, would incorporate in its curriculum many things valuable as religious teaching. Many universities now have Schools of Religious Education, whose purpose is to give further religious teaching in order that is graduates in turn may enter into the teaching ministry of the church.

Throughout all her educational program the church makes use of a factor that deserves more recognition than is sometimes paid to it, since it is an important influence in carrying out religious ideals. Someone has said "Let me write the songs of a nation and I care not who makes her laws." It is true that music is a powerful medium, having the universal appeal that it does. Unfortunately the church has not always in the past used the best type of music, to inculcate those ideals of service which is the aim of true religion. But this spirit is rapidly coming in and should do much to help. A typical example of the new type is "The New Hymnal for American Youth" edited by H. Augustine Smith, which while preserving the best of the well known church music, sounds also the note of "service."

For examples see Pp. 227,229,237 Also sections on World Friendship, Pp. 284-297. Also sections in back of hymnals

Chapter Eight

The Public School--What is it Doing?

When from so many sides we hear the cry raised that the American public school is "godless" and has no care for religion of any kind, it would seem as if it was not a fertile field to explore for evidences of religious teaching. Such, however, does not seem to be the case. Of course, one does not find, as in the old days when it was the expressed purpose of the school to give such instruction, courses labeled as having that content and being for that purpose. Indeed the value of such courses might well be questioned, even if it were possible in this day and age to have them. It is obviously impossible today in a country whose public schools are open to everyone, to go as far in religious teaching as the church can and must go, without being extremely unfair to the beliefs of some of the people. Yet it is equally obvious that something is being done.

In some states the reading of a certain number of verses from the Bible is required at the opening of school. Since in most places this can not be accompanied by any interpretation and comment, it is felt that, especially with the younger children, it has little meaning and consequently is not significant as a factor in religious teaching. But we know that hundreds of teachers, through wise choice of reading have given

many children an appreciation of many of the great fundamental truths of the Bible.

The familiar words of the "Shepherd Psalm" may fall without thought from the lips of the average person, but to a few it will be meaningful. In smaller towns where the children do not represent such a variety of religious doctrines, a teacher can do a great deal in making vivid to them the greatest stories of the Bible.

School subjects are so entangled with religious history that it is very difficult to escape teaching it. While facts alone have little motivating power, yet they, being the basis of the concepts that become compelling forces, have an important place.

"The high school history course and especially the ancient history course, should teach the religions of the peoples studied. In the ancient history course as developed in our high schools today we have an excellent opportunity to expose the young folks to the religions of:

1. Primitive man
2. The Indian
3. The Chinese
4. The Egyptians
5. The Babylonians
6. The Persians
7. The Greeks
8. The Romans

We could develope in a beautiful way the philosophy of Brahmanism, Buddism, Judaism, Confusicinism and Christianity, and after we finish mar-

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vel in the beauty of these religions and be surprised that after all they are fundamentally the same.*

An interesting experiment was carried out by a history teacher in a Junior High School near Boston. After a study in Ancient History, which included the religions of the various peoples, which he tried to present in such a way as to give the pupils an idea of the good points of each religion involved, he asked them to write a paper, telling what the study of these various religions had done for them. These papers were to be passed in without any identifying marks, so that they could write just how they felt. Some of the papers showed little thought, others very obviously said what they felt was expected, but a few gave indications that their writers had been gripped by the idea of "tolerance", i.e., they realized that there was something to respect in thinking not their own.**

While it is true that the schools in the main give moral rather than religious training (the character education programs so prevalent today would be of this type) yet undoubtedly they are doing much in giving something upon which the church can build. Charters echoes this same feeling in saying:

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*A.J.Murphy, "Teaching History as a Social Study in the Senior High School, Master's thesis, 1931, P. 30

Same. See Pp. 33-36 for examples

> "As I understand its meaning, religious education transcends moral education but is based upon it. Children may be taught to be moral through the use of either moral or religious sanctions. Religious education relates morality to the concept of God; moral education bases morality on the concept of good, Both develop a moral structure with the individual. Each is striving for ends which have much in common. Both seek to develop the virtues of goodness, unselfishness, courage, and industry. Public schools and church schools are cooperating agencies. Whatever of morals the public schools may develop is so much gain for the church schools. The public schools, therefore, may aid religious education by developing the basic virtues to the utmost through industry and intelligence. What they develop religious education does not need to repeat. To the extent that they develop moral habits and attitudes the task of inducing religious experience will be made easier. A moral man is a better subject for religious experience than a criminal."*

But while the public school can not do much of the actual teaching of religion herself, as has been intimated, in some cases she is cooperating with the church. For example in some states, as in North Dakota, the state makes out a syllabus in Biblical History, and pupils who can pass an examination based on this course can receive credit. So a church can offer such a course, give as much interpretation as it feels it should, and, since the pupil usually takes such work more seriously, much can be accomplished.

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*W.W. Charters, "What the Public Schools Can and Cannot Do in Religious Education" International Journal of Religious Education, November 1928, P. 10

Chapter Nine

The Private School--What is it Doing?

As we have seen, in spite of the restrictions necessarily placed upon them by virtue of the fact that they must serve all the people without favoring any one particular belief, the public school does directly and indirectly give religious teaching and aid the church to give it. How much more then should the private school be able to do, since, in many cases, it does not have this same problem to contend with. Also, since in some cases it has the children for all their time (as when a school has both resident and day pupils) it has further opportunity for giving religious teaching. Let us see to what extent these agencies take advantage of its opportunities in this respect.

We might divide our private schools into two different groups on the basis of their purpose--those maintained by various churches so that their children may have, together with their secular teaching, those religious teachings which they are not able to get in the public schools; and those private schools that have the same purposes as the public school, but are in existance because some people feel they can do the work better than the public schools, having more money at their disposal and not having to overcrowd as do the public schools sometimes. Some of them are founded for the purpose of carrying out some new methods or progressive theory of education--such as the Shady Hill

School in Brookline. Many of the schools on the secondary level are "descendants" from schools founded in the early days by public spirited people who wished, in a day when education was not as free as it is today, to give more people a chance for further education. They are now usually thought of as "preparatory" schools--Bradford Academy for girls and Philips Andover for boys, are examples of this type of school.

In this latter group we find that they can not do much more in the way of direct religious teaching than can the public school, since they are in most cases working with people of almost as many beliefs as do the public schools, and hence in fairness to them all do not wish to offer any denominational teachings. However, especially in the case of the older established schools there is so much tradition surrounding them that the very atmosphere seems to radiate many of those qualities sought for by the road of religious teaching. Living together with students of many different faiths, as the resident students do, it often helps to develop a tolerance and respect for the good in other religions that is so greatly to be desired.

It is quite different with the schools founded by various denominations, however. Here their expressed purpose is to give the children those religious

teachings which will make them loyal followers of their church.

If the church maintains her own schools she can put in them as much religious teaching as she sees fit. In the Roman Catholic schools, as indicated in their church school curriculum, we find that the religious teaching is worked in with their other school subjects. A series known as the "Standard Catholic Readers by Grades", is used; it contains stories such as you would find in many school readers with especial emphasis on stories about saints and martyers of the Christian church. A Catechism of Christian Doctrine, which is also obtainable for use in all grades is also used. The Catholic Education Series used in the Sunday church school is also made use of.

In the Lutheran schools the "Little Catechism" of Martin Luther is used; and a thorough study of the history of his life and works and beliefs is included. Schools are maintained on the elementary, grammar, secondary and college levels.

Other denominations have not strong schools such as these two denominations have, but feel rather that their children should attend public school and get their religious teaching in some other way.

This brings up a problem so closely allied to

our own that it seems pertinent to discuss it here. Is there any justification for the existance of parochial schools? The tendency today seems to be to condemn them as undemocratic. Athearn in his book "Religious Education and American Democracy" senses this feeling when he says, "If religion is an essential factor in education and if religion can not be satisfactorily taught in the public school, is not the church compelled to withdraw her children and have parochial schools? Yet public schools are necessary in a democarcy where people must have a common body of knowledge, ideals and standards."*

How can we reconcile these two points? If we want both the religious teaching to insure good conduct, which teaching the church can best provide, and the unifying experience of the public school, which it is felt is hindered by the segregation of pupils in various church schools, then, obviously, there must be some adjustment somewhere.

But, although our public can not give, as we have pointed out, adequate religious teaching, does that mean that the only alternative method is to have the churches take over the entire educational work? We have already intimated that there are other ways inn which they--the school and church--can cooperatively attain their ends--and that much more can be done along this line will be indicated later. Therefore it would seem unnecessary for the church

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* W.S.Athearn "Religious Education and American Democracy" P. 25

to carry this oftentimes heavy burden of an entire educational program, but rather they can specialize in religious teaching alone.

Chapter Ten

What Is Being Done Through Other Agencies

While we think of our public, private and church schools as being the chief agencies through which our children receive religious teaching, we must not lose sight of the fact that there are other organizations who, while they would not perhaps be included under formal educational agencies, give much valuable material dealing with this theme in their programs.

Growing out of the Christian church has come an organization which probably does more in the line of religious teaching than people sometimes realize--the Young Men's Christian Association. It provides an opportunity to express the Christian principles it teaches in Christian service, which is undoubtedly one of the reasons it makes such an appeal to young people. Through its recreational, educational and religious educational program it reaches many of the boys that the church loses during the "teen age."

A great deal of their religious teaching is carried on through their discussion groups held in connection with their summer camp work, and during the winter at their various local headquarters. The Boston brnch during the year 1930-31 carried on an interesting course of study in "Understanding Religion", a course of four lectures and discussion periods under the direction of able religious leaders. A religious forum was also held each week from October to April, at which time various aspects of modern religious

life were presented and discussed.*

The Y. W. C. A. through a similar program accomplishes similar work for girls.

The work of both these organizations may be summed up in the idea that they are touching the life of young people in all of its phases (educational, social, industrial) and interpreting them all from a religious viewpoint.

While both of the organizations have junior members yet we think of them as serving chiefly the older young people. There are other orgnizations which take care of the younger people who also do much, directly and indirectly, in the way of religious teaching. One of the best known of these is the Girl and Boy Scout movement. Because they are non-sectarian in character they are confronted with much the same problem as the public school so that their religious teachings are almost the same as the character education work carried on in the schools. However, when troops are formed in connection with any particular church it gives an opportunity to link up the ideals and loyalties fostered by this movement, with the particular teachings of the church. Due to their emphasis on out-of-door things the child is often given an appreciation of nature which is truly religious in its effect.

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* The Art of Living, monograph issued by Boston Y.M.C.A., 1930

The Camp Fire Girls parellel the work of the Girl Scouts and through their work have proved helpful in the matter of forming right attitudes.

There are various adult organizations which are built upon principles of religious teachings, stressing particularly the ideal of religion as expressed in service to one's fellowmen. Typical examples of such organizations are the fraternal orders, such as the Masons; Knights of Columbus, Knights of Pythias, etc. Since these are secret orders only members are familar with some of the program they have for religious teaching, and so only generalizations can be made regarding it.

Chapter Eleven

Measuring the Results of Religious Teachings

We have found that from the standpoint of the psychologist, there is much in real relig ous teaching that serves as a tremendous dynamic to right action; we have found that especially the church, but also the public and private schools, and both adult and young people's organizations are carrying on a program which has many elements of religious teaching in them; it would seem then as if the conclusion was inevitable, that we should make further use of this factor if we wish to have those sort of responses involved in the idea of good social and civic conduct. But are we sure that the psychologists are right and that the teachings will do all that is claimed for them.

If we wish to know whether teaching of many other types works, we can test it; for example, if we desire to teach fractions we can give problems involving this new knowledge which will soon prove whether or not the teaching accomplished its aim. Have any tests been devised by which we can actually measure whether or not certain religious teachings have resulted in changed attitudes? Until very recently there was no attempt to do anything of this sort but now such tests are being devised and while they are still very much in an experimental stage, it is interesting to study them to see what they reveal.

That educators have felt the need of such tests is apparent. As one writer has said, "Hundreds of millions of dollars are probably spent annually by churches, Sunday Schools, and other organizations for children and youth, with almost no check on the product--a negligence of which no modern industry would be guilty, and which the public schools have rather generally outgrown so far as routine school work is concerned. Nevertheless, although tests exist for predicting success in particular school studies, in school work in general, and in various occupations, which have real value in saving the time of individuals and the money of the school system, yet there are no tests for predicting success in living. For lack of them a vast amount of time and no one knows how much money are probably thrown away on expensive and intricate devices for moral and religious education, and on more or less futile attempts to live well in a world whose problems people are inadequately prepared to meet.*

One of the most interesting studies in this connection was made by Hartshorne and May, under the auspices of the [illegible] Institute of Social and Religious Research, working in cooperation with Columbia University. This research was undertaken as an outgrowth of a resolution adopted in the 1922 meeting of the Religious Education Association, when they voted to attempt a

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*Hartshorne and May, Studies in Deceit, P. 5-6

"careful and scientific investigation of the question 'How is religion being taught to young people, and with what effect?'"* After much discussion the following course of action was agreed upon:**

1. Study the actual experiences of children which have moral and religious significance and the effects for periods of time of the moral and religious influences to which children, youth, and adults have been exposed.

2. Apply the objective methods of the laboratory to the measurement of conduct under controlled conditions.

3. Engage one or more full-time investigators and associate with them advisers and assistants.

4. Secure collaboration by various institutions and groups.

5. Make the results of the study available in both technical and popular forms.

The research lasted five years in all and the results have been published by the investigators in three volumes. Each volume deals with a different phase of character or conduct:

Volume One: Studies in Deceit

Volume Two: Studies in Service and Self Control

Volume Three: Studies in the Organization of Character

The initial volume, "Studies in Deceit", reports on an attempt to

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*Hartshorne and May, Studies in Deceit, Foreword P.v
* Same, Foreword, P. VI

devise such tests as would indicate if one weakness which seems to be very prevelent in our social life today--the tendency toward deceit--is lessened as a result of religious teaching. The investigators developed a large number of deception tests; twenty-two using ordinary classroom situations; four using athletic contests; two, parties; and one, work done at home. Two lying tests and two stealing tests were also worked out.

These tests which were tried out on about eleven thousand children from the ages of eight to sixteen, revealed some curious results. For example, it was found that those enrolled in Protestant Sunday schools chested less than those not enrolled.* However, those who attended regularly were no more honest than those who seldom attended. It would seem that if contact with a Sunday School tended to make one more honest, that the more frequent the contact the stronger the impulse toward honesty. This may be accounted for by the fact that the child who regularly attends church school under present conditons, gets little more than the one who rarely attends, for so many attend irregularly that is is necessary to constantly review and go over ground for the benefit of the irregular ones, and therefore little real headway is possible.

A rather alarming situation was discovered in another instance. It was found that children belonging to certain organizations of which one of the aims is to teach honesty, were more deceitful than those not belonging. In one organization length of membership and rank achieved were positively correllated with deceptiveness.**

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* Hartshorne and May, Studies in Deceit, P. 411
** Same

This would seem to make out a rather discouraging case for religious teaching, until we go back beyond the facts which these tests reveal into the reasons for them--and fortunately these investigators did not stop at getting mere facts but looked for the motive behind the act, with the result that they came to the following encouraging conclusion: in many cases the children did not feel they were doing anything wrong; it was a case of the "end justifying the means", as for example, they had had impressed upon them that it was a commendable thing to do well in class work--hence if they could do it in no other way, they cheated in order to appear to do it well. If the child was led to feel that the greatest value was in being fair, rather than in leading the class it would lessen the desire to cheat. This attitude has been well summed up in one of the conclusions to which the investigators came: "Where conflict arises between a child and his environment, deception is a natural mode of adjustment, having in itself no "moral" significance. If indirect ways of gaining his ends are successful, they will be continued unless definite training is undertaken through which direct and honest methods may also become successful". *

Evidently the fault lies not with the religious teaching but with the way it is taught. Too much of it has been merely meaningless platitudes, not identified in the child'smind with a happy result.

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* Hartshorne and May, Studies in Deceit, P. 412

Then too, deceit is a very difficult thing to use as a test of effectiveness of teachings because we are not entirely sure that deception is always harmful--for example we think it perfectly justifiable for a doctor to deceive a very sick patient as to his condition. How, then, can we teach unswerving honesty when we do not always follow it, or even expect to follow it?

As the author points out, any moral implications that arise from these studies of deceptive tendencies are obviously tentative and incomplete. Yet they do stand as a decided step in a forward direction, for checking up on our results, even if it is not possible to do it with a fine degree of accuracy, is vastly better than no check at all and gives us some indications of how to modify our procedures in order to achieve better results.

Volume Two presents two extremely interesting phases of good social and civic conduct--the characteristics of service and self control. In attempting to test whether or not attendance at Sunday School had any affect on the development of these characteristics, the investigators tried to secure data as to the number of children who had attended Sunday School, how regularly they attended (i.e. how many times a month) and how many years they had attended. They felt that their data was not exactly accurate, because since the children represented so many widely scattered Sunday Schools it was not thought practical to attempt to check back to the schools to find out about their attendance and so they had to

rely on the children's statements as to how often they went and for how many years. However, since they used children from three different communities in this inquiry, and the results seemed to be fairly consistent from population to population they felt they had a degree of reliability.

The scores on these tests indicated that charitable and cooperative tendencies are probably associated with the amount and regularity of Sunday School attendance. The association is small, however.*

The authors conclude that as in the case of tendencies to deceive, it is apparent that such efforts to train children in forms of charitable and cooperative behavior as our ordinarily used in school, have very little, if any, effect. Even when special attention is paid to this problem, as in Sunday Schools and clubs, the effects, if they be effects, are not great enough to make members stand out as being consistently superior to non-members.**

In testing the effects of religious teaching on the characteristic of self control, the authors drew some interesting conclusions. Two questions were raised: Are Jewish children more persistent, more long-suffering, in accordance with popular conception of their national characteristic? Do Protestant children

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*Hartshorne and May, Studies in Service and Self Control, P. 218-24
** Same P. 273

have a more variable ethical outlook than Catholic children? The authors feel that "to such questions as these science will soon be able to find an answer. The findings of the present studies, are, of course, too meager to be regarded as anything final. They are however, suggestive." The Jewish children rank highest in persistance. Those who attend Sunday School regularly rank higher in persistance than those who do not go.*

Of course, the objection may be raised that persistance unless it is in some worthy cause, may be harmful as well as beneficial. However, assuming that right attitudes can be developed so that it takes the right track, it should prove a helpful factor.

In the next volume of their series they present some very interesting tests designed to measure social intelligence and social attitudes. One interesting thing about these tests is that they use illustrations of actual situations which the children are apt to encounter.*

The authors conclude that further study of an experimental nature will be needed before the contribution of the Sunday School to the ethical insight and attitudes of the pupils can be determined.**

These tests, however, are by no means the only ones that have been devised to test the results of religious teachings.

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* See Page 63, Hartshorne and May, Studies in the Organization of Character, for examples of these tests.

** Same volume, Page 132

Watson, in his book, "Experimentation and Measurement in Religious Education", devotes a most interesting chapter to a list of tests now available which include tests of : biblical knowledge, (true-false, multiple choice); social prejudices; reactions to problems of every day life; ethical discrimination; religious ideas and concepts; racial attitudes.*

A particularly valuable thing about this material is that it not only tells what the test is for but points out the way to administer it, score it, and other comments such as where to secure similar material, probable value, i.e., whether it is extremely accurate or only approximates a measure.

The entire book gives much practical material on the use of testing in the work of religious education and indicates that much could be done in this field, not only in the way of showing what has been accomplished, buthow more can be achieved than is at present possible.

Too long has religious education been carried on with the hope that it would bring the desired results, but with no way of finding out until too late whether or not it actually did it. That there is an imperative need for tests such as we have been describing is evident. Vieth, in his book, "Teaching for Christian Living", has well emphasized this need when he says: "The final test is life itself. The test of my methods as a gardener is

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*Chapter Four

the kind of vegetables which I grow. Similarly, the final test of a school or a teacher is the kind of men and women who go out from their influence. The test of religious education is whether it produces Christian men and women. But suppose I use the wrong method with my vegetables? My corn yields only "nubbins" instead of delicious ears. It is then too late to start the process over again and try another method. I have lost a year from the effective life of my garden. That is not so bad where grocery stores and hucksters carry plenty of vegetables which may be purchased. But suppose as a teacher of religion I use the wrong method, but do not discover my mistake until these pupils of mine have grown into manhood and womanhood. It is then too late to begin over again with a different method. My failure has lost to the Kingdom precious human souls of inestimable worth. Thus it is imperative that we have measures whereby we may test our work as we move along from week to week, so that every success may be crowned with renewed effort in that direction, and every failure repaired as quickly as possible. With vegetables this is comparatively easy. ---When it comes to human character, how much harder ! But when we think of the importance of the matter concerned, how much more imperative that we have a method whereby we may measure progress."*

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* P.H.Vieth, "Teaching for Christian Living" Pp. 2334

While we must not feel unduly elated over these new efforts at testing, for they are still experiments, yet they do hold distinct promise of becoming an increasingly important factor in adding to the effectiveness, and consequently the value of religious teaching.

B O O K F O U R

AN ANALYSIS OF THE SPECIFIC CIVIC CONDUCT SHORTAGE

--LACK OF RESPECT FOR LAW.

Chapter Twelve
The Present Situation

The study made by Hartshorne and May, of two factors which are certainly important elements in this general concept of "social and civic conduct", bring out the idea, suggested in a previous chapter, -- the necessity of making our teachings more specific if we hope to achieve any real results.

It would be extremely worthwhile, therefore, if we could make a similar analysis for all the factors which enter into this concept of "good social and civic conduct", and it might give us a more scientific answer to our inquiry as to whether or not religious teaching can greatly influence such conduct. There are so many ramifications to this problem, that it is obviously impossible to attempt such a thing in the confines of a single study, however. It would be possible and perhaps significant to inquire into one other phase of this concept which is demanding increased attention today from many quarters--the factor of law observance.

It is difficult to conceive how people can ever learn to "live together well in large group relationships", unless they are willing and anxious to cooperate in maintaining the laws which they themselves have laid down as necessary for their guidance. Is this an unduly pessimistic outlook, of is there actual evidence that the present situation is a critical one? Let us examine this factor then, and see if it holds anything that will challenge our thinking.

Everyone is familiar with the characteristic attitude of the American people that everything connected with our country is "bigger and better" than anything else of its t type to be found anywhere. We take great pride in the vast scale on which we do everything. We seem to have a mania for wanting big things done in a big way. There is one thing, however, about our country, which is probably bigger than the same thing in many other civilized countries of which we are not so proud--in fact in this particular line we would gladly forego the undesirable distinction of having first place--this is in our deplorable record for lawlessness.

As one writer has so aptly phrased it, "For a dozen years the leaders of the legal profession, social workers and laymen on the streets, have looked with justified alarm on the spectacle of single American cities indulging in more crime a year than all the people of Great Britain--the menace of acquired and chronic lawlessness. Crime commissions sit and clean-up campaigns come and go. But every great American city remains a dangerous place by day and night. Murders, hold-ups, homicides;--in gambling districts, in silk stocking areas, on the grounds of our great Universities, in the shadow of cathedrals. What is the cause? Is there no remedy?"*

Why is it that we, who come from English traditions,

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* W. E. Dodd "Our Ingrowing Habit of Lawlessness, Century; Vol. 116: P. 691-8 October, 1928

have not their respect for law? There we do not find people making fun of their laws. The low crime rate in London is almost proverbial. The unarmed English "bobby" proves a most effective protector of the peace. You do not see armoured cars running through London streets, carrying the pay rolls of London firms. They do not need to. Why is this? One reason, of course, is the fact that in England swift and sure judgment is passed on the offender, but more than this, as James Truesloe Adams points out "there is an almost universal background of respect for law and order."*

It is no uncommon thing here in this country for intelligent and worthwhile citizens to publically proclaim that they think people should not support a law in which they do not believe. Nicholas Murray Butler, has taken such an attitude toward the Prohibition law. Samuel Gompers, that great champion of the workingman, says that he would break any law that attempted to forbid railroad men to strike.**

Even more common is the prevailing belief that if you commit some more or less serious infraction of the law it can be "fixed up", an assumption that causes many people to take a rather cynical view of the whole matter of law observance.

This seems a rather black picture to paint of our American life. Yet it is, unfortunately, only too true.

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* Atlantic Monthly, December, 1928
** Same

Chapter Thirteen

Causes of Lawlessness.

One of the valuable lessons we have learned from our scientific activity, is the idea of cause and effect. We realize that things do not merely happen but every effect must have a cause. Science takes us further and shows us that if we understand the cause we can sometimes control it and thus regulate the effect.

If this be true, then it would seem as if we would do well in attacking this problem, to inquire into the reasons why we are such lawless people? We would then be in a better position to suggest remedies--indeed until we do attack the basic causes any attempts at correction will not be as effective as they otherwise might.

Can we disentangle from the mass of varying opinions and facts, any tangible material that will enable us to discover what are the real basic, underlying causes for this tragic shortage in our civic conduct?

All sorts of reasons have been advanced for this situation. One of the favorite excuses is to blame the foreigner and hold him responsible, condemning them all as lawless individuals. As a matter of fact,as Adams points out, foreigners do not make Americans lawless; on the contrary we make lawbreakers of them. They come from countries which compelled them to be lawabiding--it isn't until they come here that they commit crimes

to any great degree. Of course, some of the reason for this may lay in the fact that the new environment bewilders them and because of lack of adjustment they fall into criminel ways, but the significant thing is tht here in this country they have apparently more opportunity for crime--and less chance of being punished for it after it is committed.

Another factor to which our lawless tendencies are often traced is the great spirit of restlessness that seems to dominate our country. There is still a feverish sort of desire to move about such as was characteristic of the colonial days. The California gold rush of almost a hundred years ago has its recent counterpart in the Florida land boom. This roving spirit has certainly affected the attitude toward law observance in that it has made people chafe at restraint, and more recently, it has made it easier to evade penalty for breaking the law.

The comparative youth of the American people has been advanced as another cause for the low regard for law, which seems to be so characteristic today. It is said that this is shown by the fact that this attitude is rarely found in long established communities with their traditons of social obligations and good citizenship.

"Respect for law is a plant of slow growth. If for centuries laws have been reasonably sound and impartially and surely enforced by the lawful authorities, respect for law as law, will increase. If on the other hand, laws are unreasonable

and go contrary to the habits and desires of large parts of the population and are not enforced equitably or swiftly, respect for law will decrease. On the whole, the first supposition applies to the history of England for three hundred years and the second to our own country."*

This idea is still further illustrated in the statement that "conscience and public opinion enforces the laws; the police suppress the exceptions.**

Dodd, in an article written for the Christian Century, echoes this same feeling, or at least it is intimated in his attitude, when he says "The growth in crime has increased to the point that life in large cities has become somewhat precarious. The newspapers attribute it to the efforts of Prohibition agents to enforce the law. Judges attribute it to the incoming foreigners. Business men say it is the breakdown of the judicial system. Perhaps all of these conditons bear an element of truth and perhaps there are other unnamed causes.. But there has been a habit of lawlessness in the United States from the earliest days-- a habit which has influenced immigrants on their arrival, which has warped the minds of the young, which has swayed the officers of the law and which gravely threatens the existing social order!"***

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* J.T.Adams, "Our Lawless Heritage, Atlantic Monthly, Vol. 142 December, 1928

** A.T.Hadley, "Law Making and Law Enforcement, Harpers, Nov. 1925

***C.E.Dodd, Our Ingrowing Habit of Lawlessness, Century, October 1928

Dodd has emphasized a factor which seems to be one of the keynotes of the situation--the idea that this lawlessness is not a recent development but has existed during all our country's history. If this be true, then Adams is not speaking too harshly when he says "When Americans talk about their glorious past, it may be well for them to remember that we have one of the most sinister inheritances in this matter of lawlessness from which any civilization could suffer, a heritage which we are apparently passing down to our children in a still worse form."*

In view of these damning statements it would be interesting to survey the history of our country to see whether or not this is justified. Can we find any evidence in the brief period of one hundred and fifty five years which constitute our separate existance, that indicates that the charge is well founded?

An examination of the early history of our country reveals the startling fact that not only were we constant lawbreakers, from the very start of our government, but that government itself was conceived and organized as a result of a distinctly lawless procedure; in fact even from the time of the first settlements the old law, proving a hindrance was dis-

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* J.T.Adams, "Our Lawless Heritage", Atlantic Monthly, December, 1928

regarded. The old Massachusetts Bay Colony, itself, started with a shadow of dishonesty:--the charter was secretly brought to this country, with the intent of using it as a Constitution for a self-governing state by "misinterpreting" it, whereas it was only intended to be a charter of incorporation. The great distance between the colony and the Mother Country and the difficulty of communication, made it easier for the colony to "get away" with such practices.

While it may be said in excuse, that the life of the early colonists was of such a type that it demanded that the existing laws be adapted to the conditions prevailing and that sometimes in order to survive, it was necessary for the early settlers to be a "law unto themselves", yet this idea still prevailed even after the necessity had passed, and it did have an effect on weakening the respect for laws in general.

Sometimes when it was really dangerous for them to do so, some settlers, more daring than the rest, would push into new territory and mark out homes for themselves. Realizing that this seizing of territories without proper parleying with the red men, who were the original owners of the land, meant an inevitable clash, the English government passed a law that no territory was to be occupied until the government had made agreements with the Indians regarding it. The colonists ignored the law, even when it was backed up by their own popularly elected Assemblies, and moved into whatever territory seemed

desirable. The consequence was a lawless frontier stretching, by 1776, all the way from New Hampshire to Georgia. Just as the English had predicted, all the Indian tribes beyond the Alleghanies became their bitter enemies. *

The inevitable result of this extreme individualism was the growth of a feeling that if a law was not pleasant it need not be obeyed. Particularly in this early Colonial period, when England did not have sufficient force present in the Colonies to enforce her regulatons, this feeling grew rapidly.

A survey of this Colonial period reveals so many infractions of the law that it sometimes leads one to wonder if there were any laws that were ever enforced. Laws restricting trade seemed to be particularly unpopular and consequently were violated extensively. Tobacco was a particularly valuable commodity if it could be sold in the Dutch markets and although this was forbidden by the Mother Country, a very profitable trade was carried on in this product. The famous "three-cornered trade" with Africa is another example of their characteristic disregard of the trade laws. "They took their product to the forbidden West Indies; got gold, or rum, went to Africa for slaves; took them to the Southern planters; got sugar which they took to New England; it was made into rum and

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* W. E. Dodd, "Our Ingrowing Habit of Lawlessness" Century, October, 1928

sold on the frontier in return for furs and skins."*

Some of the leaders in this type of trade later became the saints of American history--such as Peter Fanuael, famous for his so-called "Cradle of Liberty"--Fanuael Hall.

In accordance with the prevailing colonial policy of that time England passed many restrictions which were undoubtedly conceived primarily for the good of the Mother Country. One such law was that relating to the areas set aside as the "King's Woods." England needed much timber for the ship building program she had to carry on if she were to maintain her naval supremacy, and in the vast forests of the American colonies there were choice woods for this purpose. Accordingly certain trees were selected by the official surveyors which were to be reserved for the use of the royal navy. The Colonists needed trees too--convenient to their ship yards, for the increasing number of ships they were building to take care of the profitable shipping industry, and oftentimes violence was practiced to force the surveyors to leave the trees alone.

It must be said in defense of the settlers, however, that in some instances they were not entirely wrong in taking the law into their own hands. The famous Bacon Rebellion (1776) might be almost justified on the grounds that the Western pioneer could not wait for the slow machinery of the Eastern courts to operate--and when it did operate it

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* J.T.Adams, "Our Lawless Heritage" Atlantic Monthly, December, 1928

was so ignorant of western conditions tht it often seemed to be unfair to them. The fact remains, nevertheless, that it did not have a healthy effect on the attitude of the frontiersmen toward any law.

Commenting on this early manifestation of lawlessness, Adams brings out the fact that all law rests upon one or more of three sanctions and that these failing the law will not be respected nor obeyed: 1. the dictum of some supernaturel power. 2. command of an earthly sovereign. 3. consent of the governed. The supernaturel sanction was tried in the New England theocracies but abandoned as unworkable; the authority of the king was not practical--he was too far away--so that was abandoned. The consent of the governed--as expressed in the New England town meeting--was left, and this was obeyed--but the fact that the "imperial law" was disobeyed weakened its authority.*

The entire Revolutionary period was marked by acts which were in direct and open defiance of existing laws, culminating, of course, in the war itself, by which the country won its independence. The fact that many of these acts were done by ardent patriots, who if they stopped to reason the thing out at all, doubtless would have justified their acts on the

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* J. T. Adams, "Our Lawless Heritage." Atlantic Monthly, December, 1928

grounds of the "ends justified the means", has brought them down to our own times colored with much glamour and romance--yet undoubtedly, coupled with the great spirit of individualism so rife at that time, they did much to contribute to our present lax attitude toward law observance. Mobs and street fighting characterized the days before and during the war--the Boston Massacre and Boston Tea Party were demonstrations of lawlessness that present day historians are less apt to condone than has been the case in the past.

Not many people realize that during this period people did not allow courts to sit--Essex and Middlesex were the only counties in Massachusetts where sessions were held. On all sides came complaints that "contempt for authority and general unwillingness to submit to law prevailed."*

Following the Revolution the people who had felt justified in violating so many laws in order to secure their independence were faced with the necessity of making some laws of their own to govern themselves with. Immediately they ran up against that extreme individualism that disliked restraint of any kind. It was obviously necessary to raise money to carry on the government, but no one seemed willing to be taxed for that purpose. "No taxation without representation" was changed, by implication at least, to "No taxation at all."

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*H.B.Faulkner, "An Economic History of United States, P. 195

One great trouble was that the various sections of the country were so isolated that they felt no common interest nor reason for giving up anything for each other. Since union meant inevitably, a compromise in order to secure the greatest good for everybody, it naturally followed that some laws must be made for the good of all which would be irksome to a portion of the people. The unwillingness to cooperate strongly marked this troublous period in our early history.*

During the war of 1812, we find other examples of the way in which the people, apparently with no compunction, broke their own laws if it suited their individual desires. New England, whose shipping suffered from the restrictions of the Embargo and Non-Intercourse Acts sailed her fast ships into any ports that offered good trading, charging off the losses of seized ships against the enormous profits which such trade brought in.** In fact the business became more lucrative than the lawful trade of the previous years.

The slavery question which aroused such a storm of trouble all over the country between 1835 and 1860, was one of many factors in which can be detected traces of lawlessness. As Harlowe has said, it was a period of great agitation. He felt that it was a product of the American Revolution. "In the 30's and 40's the people in charge of affairs had as children listened to their grandfathers as these old veterans

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* C. E. Dodd, "Our Ingrowing Habit of Lawlessness" Century October, 1928

** H.E.Faulkner, An Economic History of the U.S. P. 197

retold the stories of the revolutionary days of '76. Brought up in the atmosphere of rebellion they were filled with a fierce impulse to attack something, anything, no matter what."* This spirit tended to make people too impatient to wait for the "slow wheels of justice"--they felt that they must take matters into their own hands--and there were many causes for friction in these early days which necessitated some kind of adjustment. Intolerance was rife; race hatred keen; altogether the attitudes of the people of that time present a rather sorry picture.

An illustration of the fierce intolerance and race hatred so characteristic of the time is found in the persecution of the Irish and Catholic people between 1833 and 1853 especially. The negroes were the objects of abuse, also. In Philadelpha thirty houses were burned or sacked. A church was pulled down and several people killed.**

In Illinois one of the Abolitionists, a strong believer in free speech, a man by the name of Lovejoy, was killed by a mob, who three his printing presses into the river. William Lloyd Garrison was dragged through the streets of Boston by a mob and probably would have been killed had not the governor had him put in jail.***

In the Reconstruction days in the South lynching was a common practice. The Klu Klux Klan was organized in 1886 in an attempt to stem the terrible corruption resulting from

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*Harlowe, "The Growth of the United States., P. 389
**See Nevins, Social History as Recorded by British Travelers for further illustratons. Chapter 2, P. 64
***William LLoyd Garrison, His Life and Times, Johnson

"carpet bag" and newly enfranchised negro government, which sprang up in that section as a result of the stupid way that Congress attempted to handle the situation. The attitude of this time is revealed in the comment of a Southern judge who said "I would stuff a ballot box in order to have a good, honest, government."*

Undoubtedly the conditions were bad enough to warrant drastic action and yet it can not be denied that such situations do not make for a feeling of respect for law.

Following the Reconstruction Period we find another period of lawlessness--in connection with the growth of big business, which developed at this time.** The disgraceful "Credit Mobelier" scheme connected with the construction of the Union Pacific Railroad, was only one instance where the laws were evaded and the law itself brought into disrepute because of the corruption of the people to whom the task of governing the country was given.

Coming up to our own day we find still further evidence that this same feeling still exists. Mob violence is still found. During the last war Fritz Kriesler, the famous violinist was prevented from playing at a concert because of the mob which gathered.***

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*Harlowe, The Growth of the United States, P. 548
** H U. Faulkner, "An Economic History of the United States, P. 594
*** "Situation we are in and the Way Out" North America September, 1925 Pp. 73-8 Vol. 222

While undoubtedly the heaviest blame for our present situation must be charged to what Adams has called "our lawless heritage", as the foregoing discussion would indicate, yet that does not mean that there are no other factors of great importance as well. One very important factor is becoming of increasingly great importance--our present day "passion for law making." Hadley feels that one of the "greatest dangers which now confronts us is the increasing demand for ill-considered legislation and the increasing readiness of would-be reformers to rely on authority rather than on public sentiment to gain their ends."*

He suggests that if a law seems wrong that it would seem justifiable to "nullify" it by not obeying it. He points out, however, that this is dangerous, for if a good man breaks a bad law under pressure of necessity, it will encourage another man who is not good, to break several other laws which may not be bad at all.

He feels that "until the representative recognizes that his office is a public trust and he must bring to it his best thinking, not allowing himself to be swayed by personal considerations, there will continue to be cases when the devoted lover of self-government will often have to choose between the danger of lawlessness which results from ignoring a statute, and the danger of tyranny which is involved in passive obedience."**

Germly criticizes sharply the idea that laws may be "noble experiments", on the grounds that we should not experiment

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*A.T.Hadley, Harpers Magazine, November, 1925 "Law Making and Law Enforcement.
** same

with anything as dangerous and far reaching as that. He feels that things should be tested as far as possible before being incorporated into a law. "If you wish to test a new serum", he says, "you do not inoculate the entire population." So with laws, they should be tried out more carefully, in smaller groups if possible, before they are made into laws. *

While many people would not agree absolutely with him on that score, yet probably everyone will agree that our "passion for law making" should be curbed to an extent where more rational thought will be given to this very vital matter.

Another suggestion has been advanced by Adams, when he says that we must throw overboard that old idea, inherited from our Puritan forebears, that if anything is wrong, make a law to stop it--that is force your ideas on the community in the form of a law and then the mere presence of the law will make them better. The intimation is that even if a law is not observed its presence on the statute books will show that the idea has some standing.

Because the majority do not take much interest in law making it is possible for a minority to get a law passed sometimes and then the others won't obey it. In other words "Because we have no respect for law we allow any sort of law to be passed and then--the vicious circle continuing--our disrespect increases as more bad laws are passed." **

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*R. F. Germly, "Our Passion for Law Making" Harpers Magazine November, 1928

** J.T.Adams, "Our Lawless Heritage, Atlantic Monthly, Dec. 1928

Lord Moulton, in his stimulating discussion of the topic "Law and Manners" reveals indirectly another reason why we are confronted with this great civic shortage.*

According to his theory there are three great domains of human action: 1. the domain of positive law, where our actions are precribed by law binding upon us which must be obeyed. 2. the domain of free choice, which includes all those actions as to which we claim and enjoy complete freedom. "But beyond these two there is a third large and important domain in which their rules neither positive law nor absolute freedom. In that domain there is no law which inoxorably determines our course of action and yet we feel that we are not free to do just as we would." He calls it the "domain of manners." His implication is that that field rests on an appreciation of the fact that great privéleges inevitably carry with them added responsibilities; until people realize this eternal truth they can not handle this field successfully. In England, for example, with its hundreds of years of precedent, there has developed this "middle ground" to such an extent that there are many things which no one would think of doing, even though there is no law against it. It just "isn't done."

The intimation is that in a young country this feeling is not yet developed, hence in this country we tend, where we do not have positive law to indulge in "free choice"

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*The Atlantic Monthly, July, 1924

to the extent where we are anti-social.

Our analysis of this situation, then, would tend to show us that while there are many and varied causes and explanations to account for our shortages in this matter of law abidingness, that they really could be divided into two types: 1. our lawless history, based on an exaggerated individualism, has given us a "spirit of lawlessness" 2 our passion for law making has led us to pass unwise laws, which resulted in lack of respect for all laws.

Knowing our weaknesses in this direction, can we find a remedy?

Chapter Fourteen

Can Religious Teachings Eliminate This Shortage?

When we analysed the reasons for the many cases of lawlessness in our history we realized that much of it sprang from an exagerrated sense of individualism which was almost inevitable in a pioneering era, but which can serve no useful purpose in our more complex civilization of today--in fact it would be fatal to our well-being. If we of today were as independent and self-sufficient as were those early people, we might have some reason for being as individualistic, but, living as we do in a highly interdependent stage, we must accept the obligations together with the privileges of such a situation. What we need to do then, is to substitute for this extreme individualism which prevails, a sense of cooperation. We need to stress those two elements of good conduct which Hartshorne and May studied in their survey--service and self-control, which are the direct antithesis of this over-individualistic outlook. If we could do this we could mitigate to a great extent that influence that our heritage has given us.

Can we find any specific evidence that there is anything in our program of religious teaching which would develop this cooperative feeling?

An analysis of the five different courses of study which we presented in a survey of the religious teachings

given by various agencies, revealed the fact that all of them stressed very strongly this idea of "service." Through use of Biblical materials which stress this idea; through the story of the service rendered by the church and by great heroes of all time, these courses should do much to stimulate the feeling that "service" must be the keynote of any world that is to endure.

In our discussion of the religious teachings gained through other agencies than the church school, we brought out the fact that in the Young People's Institutes and summer conferences this idea of service received very great and effective emphasis.

It would seem, therefore, as if religious teachings could do much toward eliminating this shortage. However, the attempt will be comparatively futile if the church is asked to carry the burden alone--that is until the school, the home and other agencies cooperate to the end that these teachings which have such dynamic possibilities can be gotten across to the young people through a well planned and well administered program which will go beyond the traditional Sunday Church School organization, we can not hope that these teachings will function to any great extent.

Can anything be done to overcome the other cause of our shortage--our passion for law making? Is that beyond the province of religious teaching or can it offer something that will help in this situation also? Some people feel that

religion should keep entirely clear of anything that savors of politics; it is her province to instill the right ideals in her people which will enable them to take part in this phase of their civic living, wisely, rather than interfering directly. But with the growing emphasis on the "social message" of religion, it not only can,but actually is,doing something to help.

Probably many of the questionable laws which crowd our statute books were placed there either because people did not understand the situation and so legislated unwisely, or were too indifferent to the whole situation to protest against their representatives passing laws which did not represent the welfare of the majority of the people.

Undoubtedly the sin of ignorance must bear the larger share of the blame for once people realize the significance and vital importance of a situation, indifference is no longer a factor to worry about.

We find in the field of religious teachings an increasing emphasis on these social problems, an understanding of which should result in more intelligent action legislatively. As Coe has pointed out "the church has turned more and more in the last two decades to social needs and problems. When the Webb-Kenyon Child Labor bill was pending in the House of Representatives a Sunday School class of boys sent to the Congressman from their district a request that he

support the measure. At the beginning of this century probably no Sunday School studied such matters but today topics like this seem to be entirely familiar in the church."*

However, he did not imply that things could not be improved upon--the significant thing in the example cited was that it marked a beginning--a recognition of the fact that here was a phase of life hitherto neglected which religion should touch.

Coe feels keenly that the best way to get at the truth of a situation is not to hush all critical comment but to welcome it as a means of testing the validity of the thing criticised. He believes that the church must develop the habit of free social criticism; must realize that constructive criticism is essential to progress.

While to date it can not be pointed out that religious teachings have eliminated these very outstanding civic shortages, which are such a stumbling block in the way of attaining our ideal of better civic reactions, yet the trend is so distinctly in the direction of their mitigation, even their elimination, that we may expect to find in the not too far distant future that it can no longer be said of us that we are the most lawless nation in the world.

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*G. A. Coe "Religious Education and Political Conscience" Teachers College Record, Vol. XXIII, September, 1922

B O O K F I V E

A SUMMARY AND SOME CONCLUSIONS.

Chapter Fifteen

A Summary and Some Conclusions

Is religious teaching the most powerful dynamic we know to secure social and civic conduct? As a result of our questioning among the various sources we have tapped, the answer would seem to be "Yes." Psychologists find that the concept it would give is an impetus to right action that is unsurpassed; in the curricula of the church, the public and private school, and other organizations, we find elements of teaching which, in varying degree, tend when properly carried out, to give these vital concepts; the new and rapidly developing field of testing is contributing to the effectiveness of teaching by serving as a check on results which will aid in developing improved methods of presentation; so from many sources do we find evidence that religious teaching is a thing to be reckoned with in the formation of character.

What significance does this hold for us as educators? Is there anything we can and should do about it?

If one of our primary aims is to make good citizens, one of the fundamental characterisitics of which is that social and civic conduct which enables them to live together in harmonious relationships, and religious teaching is one of the most powerful factors in moulding such character, then the inevitable conclusion seems to be that here is something we can not afford to ignore if we are to accomplish our aim.

Since one of the great difficulties connected with religious teachings seems to be the problem of how to get it across to more of our people in a more satisfactory manner, we as teachers should offer, through any of the agencies which seem to us best, to cooperate to the fullest extent in order that this difficulty may be lessened. As long as seven out of every ten people in the country receive no teaching of this sort whatever, how can we expect the three who do get it to carry on against such a majority? And how can we expect the other seven to become interested unless we improve the method of presentation?

Obviously the schools, touching life at so many angles as it does now, is in a position to help religious teaching both directly and indirectly, and this without sacrificing any of our fundamental belief that there should be entire separation of church and state.

How this can be done has already been hinted at--in a cooperative program undoubtedly lies the solution of the problem. Athearn feels that the United States will have a system of moral training for her children inside of ten years.* It will include not only such character education as can be taught in the public schools, but will go beyond and sponsor various types of religious teaching through the churches

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* W.S.Athearn, "Character Building in a Democracy" P. 12

working in cooperation with the school. In order to maintain a Christian Democracy, Athearn states, where church and state are separate, we must have a complete "educational arch", one side of which will consist of the state supported schools and the other side church supported educational institutions of the same grade and quality as the secular schools, working in cooperation with them to achieve the best results. The state has a good system of elementary, secondary, collegiate, and graduate schools, with teacher training institutions to train teachers and supervisors, to see that the work is carried on; the church needs just such a system. That of course implies more than the one hour on Sunday, more than the vacation day school, if the church is to maintain a system of this type. If religious teaching is of such importance it deserves a part of the school day of the child. The school, it is felt by some, is demanding too much of the child's time--it is not fair to expect the church to make adequate headway if it must salvage a few moments out of the meagre leisure left to the child. When the school will lend its hearty support to sponsoring such a program then can the church appeal to more than three out of every ten young people, and then can the country expect from the church the results that are so necessary.

To actually go as far as is necessary in religious teaching is impossible for the schools in a democracy; to give over all her educational work to various churches denies

the children that unity of feeling which a common body of knowledge and attitudes, such as can be gained in the public school gives; to expect the church to make adequate headway with one hour a week schedules is folly; hence the school day must be shared with the church so that it may carry on its part of the work efficiently and effectively.

Such plans as the Malden plan, the Gary plan, the Wenner plan, calling for one hour each school day, or even less (in some instances only three of the five school days are asked for) seem to be the logical solution of the problem. It is not, however, a change that can be made in an hour. Until people as a whole feel the imperative need for religious teaching, and realize that the church can offer it in this way, they will not give this new movement the whole-hearted support that it needs.

When public school leaders swing into line with this challenging task, then will we find that the schools will be able to achieve to a far greater degree, one aim to which, as builders of a true democracy, they are committed--the ideal of making people, who know how to "live together <u>well</u> in large group relationships."

The End.

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